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FORMATION OF THE SPIRITUAL AND IDEOLOGICAL PRINCIPLES OF BYZANTIUM'S MILITARY ACTIVITIES IN THE EARLY XII CENTURY

The article deals with the formation of spiritual and ideological foundations of the Byzantine military activity based on historiographical analysis of scientists' works and published sources. Such activities of Byzantine population in the military area naturally found its justification in religion – Orthodox Christianity as opposed to other world religions – Islam, Christianity is the key feature of its ideology. Since the second half of the VI – early XII centuries, autochthonous agrarians who professed Orthodoxy come to replace the professional warriors in Byzantium. They eventually replaced the military mercenaries completely. Formation of military ideology traditionally contributed to the appearance of «military cults» that should be seen as a result of the development of spiritual and ideological principles of military activity of Byzantine society. Three main military rites reflect an evolution of spiritual and ideological principles of military activities; these rites are arranging in chronological order. The second appears under different names in VII century, and the third is treated as a consolidated version of the popular traditions and Orthodox Christianity (Byzantine orthodoxy). Warrior image also changes in the ideology of the Byzantine Empire from the mid VII century, when cavalry begins to play the leading place in the Byzantine army, so warrior-horseman becomes a symbol of the Byzantine state's defender. Three main military rites reflect an evolution of spiritual and ideological principles of military activities; these rites are arranging in chronological order. The first appears at the end of VI – in the early VII centuries and are named after Emmanuel, Mother of God, Archangel Michael and Jesus Christ. Warrior image also changes in the ideology of the Byzantine Empire from the mid VII century, when cavalry begins to play the leading place in the Byzantine army, so warrior-horseman becomes a symbol of the Byzantine state's defender.

Keywords: basileus, military cult, stratioti (strateia), femna, merarsh, tagmarsh.

INTRODUCTION

The spiritual history of any state is unique and inimitable, its study is complicated by number of factors. The medieval worldview remains unsolved mystery for scientists. The lack of systematic study and detailed analysis of modern researchers' published works slow down the disclosure of secrets of the ancient world. This is particularly true about Byzantium during the second half of the VI – the beginning of XII century, which spiritual and ideological principles of formation not covered in the scientific literature.

Formulation of the problem. The Byzantine Empire was a core for the formation and development of other medieval states, their political, social, cultural and economic life, in its historical development. The presence of powerful military forces is a key aspect for the existence of the medieval states and that is why the militarization of development's spheres of then Byzantine society had to find not only its practical but also an ideological justification.

DISCUSSION

Consideration of given problem seems to be well-timed, as the militarization of the Ukrainian state at the present stage causes contradictory views of the average Ukrainians, scientists and the public due to events in the East. We must keep in mind the lessons from the past and define our own unique historical path and today's realities to avoid those mistakes in diplomatic, political, military and spiritual spheres, which we could have avoided considering historical experience of the Byzantine Empire.

Connection of author's work with important scientific and practical tasks. Studies of the formation of spiritual and ideological foundations of the Byzantine Empire would make it possible to expand the circle of scientific researches in terms of coverage of specific topics about this medieval state. Many «white

spots» in its formation and development caught the attention of researchers, especially in the early XX century. That is why the number of bizantological scientific publications is constantly increasing now.

Analysis of recent research and publications. This issue is not new to the national historical science. It is appropriate to single out the areas of scientific research, which have become a priority in recent years. While highlighting the formation of Justinian's tax policy, K. Bardola briefly examines the spiritual world and worldview of Byzantium's inhabitant¹. S. Bakhrushin, O. Lugova, O. Mustafin chose the diplomacy of the empire as an object of their research, which certainly had a significant impact on the development of military ideological principles of the state². A. Domanovsky and Ju. Chornomorets analyze the sources of spiritual history of early Byzantium, their semantic content, information saturation³. O. Velkovska, L. Bychkova, V. Lazarev, G. Litavrin, V. Omelchuk, V. Piensky, T. Rice, M. Vait consider Byzantium's cultural and everyday life in their works⁴. O. Drondel, K. Sorochan, K. Khvostova studied the features of social organization in this country and the legal status of certain categories of the population⁵. When preparing this article we have used certain general works on the history of Byzantium written by G. Ostrogorsky, Z. Udaltsov, F. Uspensky⁶. S. Kashlyak, V. Kuchma, F. Osares find out the organization, military status, their rights and obligations, scouting activities⁷. However, there is a lack of complex study in a scientific literature, whose purpose would be exploration of spiritual and ideological principles of the formation of early Byzantine troops.

The source basis of this research was historical treatises and epic works. Treatises, written by Constantine VII Porphyrogenetos, Nikephoros Bryennios the Younger, G. Kedrin, Procopius of Caesarea, Anna Komnene, and Emperor Mauritius' «Strategikon» were quite informative for studying

¹ Бардола, К.Ю. (2002). Налоговая политика императора Юстиниана I. *Вісник Харківського національного університету ім. В. Н. Каразіна*, 566, 34, 34-45.

² Бахрушин, С.В. (2009). *Византийская дипломатия История дипломатии*. Москва: Высшая школа, 109-116; Луговий, О.М. (2008). *Роси та варани у Візантії X-XII ст.: формування та структурна роль найманого військового контингенту*. Одеса: Фенікс, 25; Мустафін О.Р. (2014) *Справжня історія середніх віків*. Харків: Фолио, 285.

³ Домановський, А.М. (2012). Відтворення віртуальної Візантії, або Василевс. «De administrando «Візантійською цивілізацією» засобами Інтернету». *Методичний вісник історичного факультету Харківського національного університету імені В.Н. Каразіна*. 10, 7-19; Чорноморець, Ю. (2015). Візантійські та візантологічні наративи, чому і як потрібно їх деконструювати? *Слово і час*, 3, 79-86.

⁴ Вриенний, Н. (1997). Исторические записки. *Библиотека произведений античных и византийских авторов* <<http://myriobiblion.byzantion.ru/Nic.htm>> (2018, June, 10); Лазарев, В.Н. (1970). Новый памятник станковой живописи XII в. и образ Георгия в византийской и древнерусской иконописи. *Русская средневековая живопись: статьи и исследования*. Москва: АН СССР; Ин-т истории искусств Министерства культуры СССР, 55-102; Литаврин, Г.Г. (1997). *Как жили византийцы*. СПб.: Алетейя, 256; Омельчук, В.В. (2014). *Нормативно-правове забезпечення державно-церковних взаємин у Візантійській імперії*. Київ: Золоті ворота, 576; Пенской, В.В. (2006). Справедливые и несправедливые войны в византийской традиции (на примере болгаро-византийских войн). *Мир Византии: материалы международного научного семинара (г. Белгород, 27-28 октября 2006 г.)*, 89-98; Райс, Т. (2006). *Византия. Быт, религия, культура*. Москва: Центрполиграф, 255; Мельникова, Е.А. (1986). *Славяне и скандинавы* Москва: Прогресс, 416; Velkovska, E.V. (2001). Funeral Rites according to the Byzantine Liturgical Sources, *Dumbarton Oaks Papers*, 55, 21-51; Omelchuk, V.V. (2014). The bishops and episcopal acts in the system of church government of the Byzantine Empire. *EMIT*, 3, 1, 29-33; White, M.A (2004). Byzantine Tradition Transformed: Military Saints under the House of Suzdal. *The Russian Review*, 63, 493-513.

⁵ Дрондель, О.В. (2013). Перші зародки та становлення фемного устрою у Візантійській імперії. *Науковий діалог «Схід-Захід»: матеріали II всеукр. науково-практичної конференції з міжнародною участю* (м. Бахчисарай, АР Крим, 12 жовтня 2013 р.). Бахчисарай, Дніпропетровськ III, 185-189; Сорочан, К.С. (2013). Про ювелірів та їхню спеціалізацію у Візантії IV – IX ст. *Археологія*, 1, 85-96; Хвостова, К.В. (2003). Соціальна інформація в общественных отношениях в Византии. *Вопросы истории*, 11, 52-61.

⁶ Острогорський, Г. (2002). *Історія Візантії*. Львів: Літопис, 608; Удальцова, З.В. (1974). *Ідейно-політична боротьба в ранній Византиї*. Москва: Наука, 351; Успенский, Ф.И. (1996). *История Византийской империи VI-IX вв.* Москва: Мысль, 827.

⁷ Кашляк, С.Г. (2008). Идеология воинского сословия Византийской империи (VII-XII вв.). *Сайт Владимира Коваленко* <<https://sites.google.com/site/rasamahlab/ogorod-starogo-barsuka/stati/ideologia-voinskogo-soslovia-vizantijskoj-imperii>> (2018, June, 10); Кашляк, С.Г. (2008). Образ воина в искусстве и исторической литературе Византии. *Архив научных публикаций* <http://www.rusnauka.com/26_ssn_2008/istoria/35096.doc.htm> (2018, June, 10).

our chosen topic. The image of the warrior described in details the epic works analyzed by us, including the epic «Digenas Akritas»¹. We are able to identify holistic look of an early Byzantine warrior, features of his character, especially worldview, due to source basis of this work.

The purpose of scientific exploration is to analyze the features of the spiritual history of Byzantium in line with the militarization of all spheres of its public life. Therefore, the objectives of this article are:

- definition of the main features of the image of the roman warrior as a precondition for increasing social prestige of military career;
- strengthening of religious education in the system of military formations of the Byzantine Empire;
- role of the church as a socio-humanitarian institute in the formation of Byzantine troops' worldview;
- spreading of military cults as a reflection of the general militarization of Byzantine society;
- formation of ideological values of Byzantine warriors in the context of the humanitarian development of the spiritual and religious culture of Byzantium.

The article describes peculiarities of spiritual and ideological foundations of the Byzantine Empire, which laid the foundation of its military activities during ancient and medieval history.

Chronological boundaries of the study cover the period during IV-XII centuries, which is traditionally viewed as a period of formation and prosperity for the Byzantine Empire.

MATERIALS AND METHODS

Militarization of public daily life of early Byzantium was a natural phenomenon for all states of that time, because constant military actions, the presence of numerous armies, battles for territorial boundaries constituted a mandatory component of their activities. It is known that the military administration closely watched the troops' devotion to religion, and so that the unbelievers, who were many in the army, were baptized. Emperor Theodosius II issued a decree in 416 according to which pagans had to leave the service in the Roman army at all, and only Christians had the right to serve². The heads of the Byzantine Empire realized a need for such a system of military education, training, worship the aim of which would be the warrior who defends the country not only due to the mercantile reasons but also for its internal beliefs, and contribute to its political, territorial, economic and cultural power³. S. Kashlyak rightly remarked: «The eastern border of the empire consists mainly of poly-ethnic community of people bound by common fate and who are in a state of permanent war. Related interconnected families and family groups of the military elite are the leaders of border troops»⁴. A separate social subgroup formed because of this, which members will have military and administrative positions in the Byzantine provinces later. Moreover, there are known facts of peculiar rites of initiation when a warriors had to approve themselves in the hunt with a spear to a big predator. We follow the display of that brave warrior's image in literature, art, architecture of that time Byzantium.

The valor, courage, patriotism were the key elements of the ideology of «perfect soldier» at that time⁵. Moreover, the image of the warrior supposed to have a status of winner-emperor and a role model, an example of a higher level of military skill⁶. The researchers, however, point to the lack of so-called «fighting rage», «aggression» in the activity of Byzantine soldiers. However, with time, the image of the soldier was changing in the ideology of the Byzantine Empire, especially from the middle of VII century. This can be explained by new, leading role of cavalry in military tactics and strategy. Therefore, the image

¹ Сыркин, А.Я. (перевод) (1960). *Акрит Дигенис* Москва: Литературные памятники, 136.

² Пенской, В.В. (2007). Справедливые и несправедливые войны в византийской традиции (на примере болгаро-византийских войн). *Мир Византии: Материалы международного научного семинара (г. Белгород, 27 – 28 октября 2006 г.)*, 90-91.

³ Бичкова, Л. (2002). Національна українська специфіка розвитку візантійських кольористичних традицій. *Слов'янський збірник. Полтава*, 1, 110.

⁴ Кашляк, С.Г. (2008). Образ воина в искусстве и исторической литературе Византии. *Архив научных публикаций* <http://www.rusnauka.com/26_ssn_2008/istoria/35096.doc.htm> (2018, June, 10).

⁵ Чорноморець, Ю. (2015) Візантійські та візантологічні наративи, чому і як потрібно їх деконструювати? *Слово і час*, 5, 81.

⁶ Бардола, К.Ю. (2002). Налоговая политика императора Юстиниана I. *Вісник Харківського національного університету ім. В. Н. Каразіна*, 566, 34, 39.

of warrior- rider becomes a symbol of the empire's protector¹. Then, later, from the second half of XII century we can observe significant changes in the ideology of the military aristocracy. Alexios Komnenos offers to Gregory Pakourianos to stand against Emperor Nicephorus III and his favorites. He said it better to die in battle as a brave warrior than to endure suffering. A blind faith and submission to the emperor that take place in the time of early Byzantium, were replaced later by a desire to ensure optimal conditions for life and military service in the Byzantine Empire².

Experts believe that image of the «perfect soldier» did not come by accident. Byzantine culture creates his features, mentality, character, temper. We must note that it is not fully and does not always reflect reality, not only in Byzantium, but also in other countries. However, the image of the «perfect soldier» was well maintained, though it was different from the real-life soldiers.

Let us follow the examples of successful image of warrior in the cultural heritage of Byzantium. Known Nikephoros Bryennios portrays the ideal image of a military aristocrat in the face of the Emperor Alexis in the «Historical notes». Anna Comnene gives a description of him: «... prudent, moderate like gymnasts and warriors.» She describes the militaries as strong, tall, beautiful men, who followed moderation in food and drink and were in a good shape. Military heroism occupied a significant place in the historical literature, we can note great interest to the achievements of Byzantine emperors and military exploits³.

During the reign of the Komnenos dynasty a role of religions rites increased, they served to the holy warriors, as Saint George, Theodore Stratelates, Theodore of Amasea, Demetrius of Thessaloniki and others. They first appeared on coins of Byzantium. At the same time (at Michael I Komnenos' time), their role is growing at Suzdal Rus' that strongly showed their commitment to Byzantium⁴. It was habitually for an early medieval Scandinavian mercenary to wear a cross on his chest along with Mjölfnir. One and the same masters of filigree decorated a crucifix and a golden «Thor hammer».

Vikings mercenaries and Byzantium soldiers were superstitious people, they had a multicultural environment and they were engaged in dangerous military affairs that were associated with the risk of their life⁵.

The description of a Byzantine warrior can be found in literary works, including epic. The features of Byzantine soldiers are courage, professionalism, weapon skills, moreover, these warriors were well-educated, were playing musical instruments⁶. For example, the epic hero Digenes Akritas is able to play the cittern and always well dressed, that emphasizes his good artistic taste. Similar images of Byzantine soldiers are taking place in the works of Constantine Porphyrogenitus⁷. According to contemporary historical sources, warrior's image was supplemented by traits like might, allegiance, military justice since the XI century, which the authors endowed their soldiers, invincible in battle and in love. Researchers trace the formation of stereotypes of military behavior based on the material of epic «Digenes Akrita», Byzantine epic works «the Song of Armouris and Digenis Akrites», «O Ksanphine»⁸. We can talk about the unique features of Byzantine warrior and soldier, which is called «apella-spy». It is noted that he is noble, acting in accordance with the so-called «code of honor», he has compassion, even showing respect to the opponent⁹. This soldier will never beat lying person, he will never treacherously attack from ambush and fled from the battlefield. This soldier cares about his good reputation and what others think about him, he maintains

¹ White, M.A. (2004). Byzantine Tradition Transformed: Military Saints under the House of Suzdal'. *The Russian Review*, 63, 498.

² Хвостова, К.В. (2003). Социальная информация в общественных отношениях в Византии. *Вопросы истории*, 11, 61; Бахрушин, С.В. (2009). *Византийская дипломатия История дипломатии*. Москва: Высшая школа, 109-116.

³ Комнина, А. (1996). *Алексиада*. СПб: Алетейя, 22.

⁴ Procopius Buildings (1927). History of the Wars, and Secret History. *Loeb Classical Library*. <<https://www.loebclassics.com/view/LCL217/1928/volume.xml>>. (2018, June, 10).

⁵ Луговий, О.М. (2008). *Роси та варани у Візантії Х-ХІІ ст.: формування та структурна роль найманого військового контингенту*. Одеса: Фенікс, 16.

⁶ Мельникова, Е.А. (1986) *Славяне и скандинавы*. Москва: Прогресс, 102.

⁷ Багрянородный, К. (1934). О церемониях (Книга II, глава 15). *Восточная литература*. <http://www.vostlit.info/Texts/rus11/Konst_Bagr/cerem.phtml?id=731>. (2018, June, 10).

⁸ Кашляк, С.Г. (2008). Образ воина в искусстве и исторической литературе Византии. *Архив научных публикаций* <http://www.rusnauka.com/26_ssn_2008/istoria/35096.doc.htm> (2018, June, 10).

⁹ Успенский, Ф.И. (1996). *История Византийской империи VI – IX вв.* Москва: Мысль, 705.

his authority. Thoughts that he can win the fight by attacking his enemy unexpectedly, are inadmissible¹. In fact, it is necessary to speak about the ethics of a warrior-aristocrat.

At the same time, another type – apella (apelatai) – can choose different behaviors. His main activity is to fulfill his task and to stay alive in any possible way. If there is such a need, he will not behave nobly with an enemy, attacking from ambush, using cavalry to defeat infantry, attacking when there is significant numerical superiority². Thus, apella (Filopapa, Kinnam and Ioannikis) assure Digenes that it is not in their rules to attack a lone adversary. However, when Digenes defeated one of them, the other did not hesitate to rush to the infantry. It is important that we found the data telling us that sometimes some epic heroes are similar to the apelatai by their behavior. The hero of epic song «O Ksanphine» met his enemy Saracens who killed his son Basil, and killed his enemy while he slept without any hesitation. But this is a further chronological period when the image of the warrior is controversial and ambiguous, it combines rationalism, pragmatism, common sense and a desire to stay alive with those virtues that were characteristic of the early Byzantine warrior's image³.

Artworks, iconography, pictures on the platters contain many images of emperors and soldiers who receive God's blessing. They are a source for studying of soldiers' clothes of those times. So, we know that the basic clothing for the military is a long tunic with a slit around the neck, it is considered an uniform of Byzantine cavalry⁴. Headgear is called kalimavkion. Three gems are its crown and the massive twisted hoop is its stand. Despite the similarities, the boys' crowns are different from the known royal crowns (Constantine IX Monomachos, Roger II of Sicily). There is no pearl cross that crowns coronal and no strings of pearls and precious stones on the temples. Boys' kalimavkion decorated by floral ornament instead of inlay of precious stones. Researchers compared the image of Digenes on bowls of XII century with the iconography of Basil II and revealed similarities⁵. Thus, both secular and church art extol the warrior-protector of the country, and, in our opinion, it had a powerful and very reasoned ideological background.

We should indicate that the basic ideological principles of Byzantium were not only the virtues of military plan, but also a need to be educated to subordinate its power to the principles of reasonableness and rationality. The representatives of this group are patrons of art (in the future, approximately from the XII century), when the military elite heads this country. This is why the military ideology bearers are the representatives of military segments, who are actively applying religious principles to implement their goal – the formation of a powerful army. There were common military cults arising from the VI century and evolving during the existence of the Byzantine Empire (the first of them – Emmanuel, Mother of God, Archangel Michael and Jesus Christ, the second group – Saint George, and the latest cult strengthened their position through the images of epic heroes)⁶. Such images are tracked in Byzantine iconography and indicate that the image of the emperor embodied a collective image of fighter against infidels in spreading Christianity. Emperor-triumphant depicted as a warrior with sword and spear in hand at a symbolic gold background, he has a stemma on his head and there are the conquered infidels at the bottom of icon. There are three images of saints around the figure of the emperor as a sign of patronage for a struggle and victory over enemies (miniature from the Psalter of Basil II)⁷. In addition, warrior image undergoes changes in the ideology of Byzantium from the middle of VII century, since cavalry occupies a leading role. As a result, the image of warrior-horseman becomes a symbol of the empire. Procopius of Caesarea, Mauritius and Byzantine Anonymous described in some details the Byzantine cavalry of VII – VIII centuries. The warrior goes to the battle in all his glory. Mauritius

¹ Бахрушин, С.В. (2009). *Византийская дипломатия История дипломатии*. Москва: Высшая школа, 110.

² Удальцова З. В. (1974) *Идейно-политическая борьба в ранней Византии*. Москва: Наука, 209.

³ Сыркина, А.Я. (перевод) (1960). *Дигенис Акрит*, Москва: Литературные памятники, 34.

⁴ Острогорский, Г. (2002). *История Византии*. Львів: Літопис, 608; Удальцова, З.В. (1974). *Идейно-политическая борьба в ранней Византии*. Москва: Наука, 276.

⁵ Дрондель, О.В. (2013). Перші зародки та становлення фемного устрою у Візантійській імперії. *Науковий діалог "Схід-Захід" : матеріали II всеукр. наук.-практ. конф. з міжнар. участю (м. Бахчисарай, АР Крим, 12 жовт. 2013 р.)*, III, 185.

⁶ Райс, Т. (2006). *Византия. Быт, религия, культура*. Москва: Центрполиграф, 187.

⁷ Лазарев, В.Н. (1970). Новый памятник станковой живописи XII в. и образ Георгия в византийской и древнерусской иконописи. *Русская средневековая живопись: статьи и исследования*. Москва: АН СССР; Ин-т истории искусств Министерства культуры СССР, 55.

wrote in his «Strategikon»: «The more convincing stratigoti looks in full armor, the more ... fear is reinforced against the enemy»¹.

It can be said without exaggeration that religious education was a part of the Byzantine army training². We find the data that we can speak about the functioning of the military cults based on Orthodox Christianity only from the time of Emperor Heraclius I, when hostilities with Persian Empire were active³. Soldiers were baptizing before entering a battlefield, praying together with the priest, repeating the words «Lord have mercy» at the command of stratig, then saying on the march of the Emperor «God is with us!»⁴. Merarsh consecrated standarts; tagmarsh was responsible for praying⁵. The soldiers who died in battle were buried according to the appropriate rite (funeral can be divided into three parts: (a) in the chamber, washing and dressing the body, (b) at the church, funeral service and (c) at the cemetery, burial; those who survived were grateful to the Lord in their prayers. Church, as an important socio-humanitarian institution, functioned synchronously with the state in a civilian life and also ensuring the country's defense (remember the importance of border monasteries)⁶.

This image of the ideal soldier turns to a humanistic image of warrior, which is a vital character with needs and problems of his time.

Considering the above-mentioned material, it is necessary to focus on the important mission that religion served in the form of Orthodox Christianity, it managed to form a consolidated community that is aware of its difference from another similar group – Romans community. The latter treated enemies of the faith moderately, as all the others who might threaten them (scientists confirm the absence of fanaticism in the education of loyal warriors)⁷.

The military ideology of the Byzantine Empire was created by the professional military communities of the Empire's contact zones, and based on the national ideology which is expressed as the Orthodox confession firstly, as the recognition of the supreme power of basileus secondly, and the use of the Greek language as «a means of international communication». No wonder the Byzantine cultural phenomenon is considered as «open» to other communities.

CONCLUSION

Thus, the spiritual life of Byzantium developed under the influence of deep ideological contradictions, however, it allowed formulating effective spiritual and ideological foundations of the state. The article proved that the establishment of a system of Christian philosophy, the evolution of the structure of Byzantine society took place as opposed to philosophical views and ideology of the ancient society, that comes to a successful combination of pagan Hellenic and Orthodox Christianity. Byzantium appeared on the background of these ideological disputes. Byzantine period is characterized by a strong system of values, moral standards that were the components of education of courageous warrior able to protect their country, contribute to its strengthening, expanding the borders etc. Of course, the military ideology of the IV – XII centuries formed under the influence of foreign events. We found that military ideology gradually changed due to differences in the organization of the Byzantine army. Thus, since the second half of VI – early VII centuries agrarians come to replace the trained and professional militaries. They were professing Orthodoxy, were fighting and were engaging in agriculture. This social group in Byzantium was called strateia and eventually they completely replaced the military mercenaries.

¹ Кучма, В.В. (издатель) (2004). *Стратегикон Маврикия*. СПб: Алетейя, 57.

² Кучма, В.В. (2002). *Военная организация Византийской империи*. СПб: Алетейя, 426.

³ Мустафин, О.Р. (2014). *Справжня історія середніх віків*. Харків: Фоліо, 256.

⁴ Кучма, В.В. (1979) Византийские военные трактаты VI – X вв. как исторический источник. *Византийский временник*. Москва: Наука, 40, 73.

⁵ Осарес, Ф. (2007). *Византийская армия в конце VI в. (по «Стратигикону» императора Маврикия)*. СПб: Res Militaris, 83.

⁶ Velkovska, E.V. (2001). Funeral Rites according to the Byzantine Liturgical Sources. *Dumbarton Oaks Papers*, 55, 37; Omelchuk, V.V. (2014). The bishops and episcopal acts in the system of church government of the Byzantine Empire. *EMIT*, 3, 1, 30; Омельчук, В.В. (2014). *Нормативно-правове забезпечення державно-церковних взаємин у Візантійській імперії*: Київ: Золоті ворота, 247-248.

⁷ Литаврин, Г.Г. (1997). *Как жили византийцы*. СПб.: Алетейя, 154; Домановський, А.М. (2012) Відтворення віртуальної Візантії, або Василевс. «De administrando «Візантійською цивілізацією» засобами Інтернету». *Методичний вісник історичного факультету Харківського національного університету імені В. Н. Каразіна*, 10, 10.

Formation of military ideology has traditionally resulted in the emergence of «military cults» which should be considered as a successful outcome of the assimilation of spiritual foundations of Byzantine society.

Three main military rites reflect an evolution of spiritual and ideological principles of military activities; these rites are arranging in chronological order. The first appears at the end of VI – in the early VII centuries and are named after Emmanuel, Mother of God, Archangel Michael and Jesus Christ. The second appears under different names in VII century, and the third is treated as a consolidated version of the popular traditions and Orthodox Christianity (Byzantine orthodoxy). Warrior image also changes in the ideology of the Byzantine Empire from the mid VII century, when cavalry begins to play the leading place in the Byzantine army, so warrior-horseman becomes a symbol of the Byzantine state's defender.

Thus, religion – Christianity (Eastern Rite), Orthodoxy – is a key feature of the ideological justification of activities of the Byzantine population in the military service. Let us not forget that a priority geopolitical problem was a confrontation with the countries of the «Islamic world», that is why a kind of inciting hatred or just inculcation of hostility to members of other religions gradually takes its place among the ideological principles of military activities. Therefore, there was naturally tremendous ideological influence of religion on the minds of the population in the distant period of antiquity in Byzantium as well as ideological and worldview system of military training of protection of senior officials of Roman Empire, and it is now used in the modern world.

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